

THE OLD  
NON-CONFORMIST.

Touching the Book of

Common-Prayer,

AND

CEREMONIES.

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— At vos

*Dicite pontifices, in sacris quid facit aurum ?  
Quid juvat hos templis nostros immittere  
mores ?* Pers. Satyr. 11.

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London, Printed and are to be sold in Popes-  
head Alley, 1660.

NON CONTORTIS

Comitatus

CELESTIS

THESE  
SUNT  
RELIQUIE

THESE  
RELIQUIE



READER,



*Having by me an ancient piece, entitled, An abridgement of that Booke which the Ministers of Lincoln Diocesse delivered to his Majesty King James, the first of December last, being the first part of an Apology for themselves and their brethren that refuse the subscription and conformity which is required, printed in the year 1605.-- now 55 years since:-- I had thoughts of giving thee the whole piece, now long since out of print, and as worthy perusal as any thing I ever read of that nature; But considering persons that need information in this matter are generally, such whose many occasions admit not larger discourses, I have taken some pains to abridge their abridgement:--taking in the sum, as may best accommodate to the present season, hoping my pains will be acceptable to the greatest lover of the Service.*

To the Reader.

3. ① Booke, for it discovers a many faults (and those no small ones,) which he that resolves to retain may do well to amend. -- The latter part, which they call a short table, is word for word as themselves leave it us, something also shortly we have added, out of that well known piece, *Sine&yminus*, famous for the eminent, Godly and learned Authors of it, and especially for its own worth: -- Sure this light is too great to be eclipsed by a few dark-Lanthornes, and the arguments never to be answered, unlesse as not long since I heard Episcopacy asserted from a Pulpit thus, Jesus had one Angel at his head another at his feet, but, there is Prelacy in Heaven, Ergo, Episcopacy must be in the Church: -- *Risum teneat is amici*: --

*Farewell.*

THE





THE OLD

## Non-Conformist

Touching the Book of

COMMON-PRAYER.

**M**After Stephen Marshall, Mr. Ed: Callamy, Tho. Young, Matthew Newcomen, and William Spurlow, tell us in their *Smeectymnus*, Page 5. that the first and purer times knew *no stinted Liturgy*, as appears from *Tertullian*, who tells us the Christians of those times did pray *Sive monitore quia de pectore*, without any prompter but their own hearts, *Austin* also telleth us, *Liberrum est, It is free for us to ask the same things in the Lords Prayer, aliis atque aliis verbis: --- Sometimes one way, and sometimes another*, and *Justin Martyr* tells us, *He who instructed the people prayed according to his ability: (p. 7.)* Yet have some Bishops blasphemed the spirit of prayer, and many able, learned, conscientious Preachers have been molested and suspended for letting the constant flames of their fixed conceptions mount up from the Altar of their zealous heart unto the Throne of grace:--- (p. 8.) Their tongues also have raged against this way of prayer, have sealed up the mouths of Ministers for praying thus in publick, and imposed penances on private Christians, for praying thus in their families, and compelled them to abjure this practise endeavouring with raging violence to banish this divine Ordinance from our Churches and

Tertul. in his  
Apology,  
c. 30.

121. Epist.

and dwellings, professing in open Court, it was fitter for *Amsterdam* then for our Churches:-- as did Dr. *Corbet*, Mr. *Nevil*, and all this in behalfe of that book of Common-prayer, the original whereof is published in that Proclamation of King *Edward* the sixth, (p. 9.) which they so rigorously pressed, to the casting out of all that scruple it, or any thing in it, to the (almost) justling out of the preaching of the Word, and conceived prayer altogether, ---- which yet was taken out of models from *Rome*, and hath since the first compiling of it suffered alteration to the worse, and so symbolizeth with the Popish Masse, as that the Pope himselfe was willing to have it used, if he might but confirm it:--for the end of it was, on purpose to bring the Papists to our Churches, but rather it hath brought many of us to them, not any of them to us: Because, many things therein conteyned, are stumbling blocks, before the feet of many: --- such as these: The clogging it with Ceremonies, the often, and impertinent reiterating of the Lords Prayer, the ill translation of the Psalmes, and of the Scriptures, the many phrases in the prayer that are liable to just exception, and whereas the Minister, by the Scripture, is the peoples mouth to God, this book prescribes Responsaries to be said by the people, some of which are unfutable to what the Minister pronounceth, some of them favor of tautologies, some are made to be so effectual to the prayer, as that all which the Minister saith, is no prayer without them: as in the Lettany:--- (p. 10.) Again it is so much idolized, as that it is accounted the only worship of God, and is made the upholder of an unpreaching Ministry, and is cryed up to the height, so that some are not ashamed to say, *that the wit of men and Angels cannot mend it, and that it is a sufficient discharge of the Ministers duty, to read this book*: ----

*Abbots Church  
forakers.*

The end of its first use was not to tye Godly men from exercising their gifts in prayer, but the old Popish Priests, that by a seeming return to our religion did through indulgence retain their places; from returning to the old Masse, which yet did hinder Ministers (that had the gift of prayer in an abundant measure as well as of preaching) p. 10. In Bishop *Wrens* dayes,

dayes, who forbid all use of conceived prayer in the Church :  
 — So much they —

**Out of the *Lincolnshire* Ministers Apology**  
 delivered to King *James*, for themselves and  
 their brethren, refusing subscription, and  
 conformity to the book of *Common-Prayer*  
 and *Ceremonies*, Printed in the yeare, 1605.

**T**He first Exception to the book of Common-prayer is  
 from the order it appoints, for the reading the holy Scrip-  
 tures.

First, Appointing the greatest part of Canonical Scripture  
 to be left out in the publique reading, in the Congregation:  
 namely both books of the *Chron?* almost the whole book of  
 the *Revel:* and above 100 Chapters more, *are to be read* at no  
 time, either for first or second Lessons, or for Epistles, or  
 Gospels:

This is contrary to the word of God ; for 1. It is one de-  
 gree of taking (*Rev: 22. 19.*) from the words of Gods book,  
 to order so much Scripture to be omitted in the publick rea-  
 ding; — 2. The whole Scripture, and every part of it some  
 wayes edifies the Church, as the second book of *Chronicles*,  
 and those Chapters of *Exodus* and *Ezekiel* which the book or-  
 ders not at any time to be read, much more of the rest which  
 the books appoint to be read, then only when the people are  
 not present to hear them: — 3. Sundry Scriptures omitted,  
 are fitter to edifie Gods people in many points of faith, then  
 any that are to be read, as the Genealogies, mentioned *Mat. 1.*  
 and *Luke 3.* demonstrate Christ the promised seed, *Solomons*  
*song* the mutual love betwixt Christ and his Church, therefore  
 called *the most excellent song*, what the state of the Church is  
 to be in this last age of the world, who is Antichrist, his rising  
 and fall, and the glory of the new *Jerusalem*, those Chapters  
 of the *Revelation*, never read, much more in 727 Chapters or  
 there

thereabouts, either alwayes omitted, or to be read only upon working dayes when few can hear them; 4. This hinders many that will nor, and all such as cannot read, in the probablest way of *searching the Scriptures which testifie of Christ*; 5. It obtructs the peoples profiting, by preaching their non-acquaintance with the Scriptures quoted, falling in such Scriptures as they may not hear publicly read; 6. The Church of the *times* before Christ, the Primitive Church, next succeeding Christ and his Apostles, and the best reformed Churches at this day, neither did nor doe, command the leaving any part of chanonical Scripture unread; — 7. The judgement of the Godly learned is expresse against it. *Irenaeus, Austin, Chrysostome, Jewel, d. Fulk, Zepperus*, and others, their testimonies at large but hear omitted.

Secondly, The Book of Conimon-prayer gives too much honour unto the Apocriphal Books; First, It commands many of them to be read in the Congregation for first lessons. — Secondly, It appoints them to be read under the name of the holy Scripture of the old Testament, without any note of difference from the canonical, and commands the story of *Susanna* to be read under the name of *Daniel* the 13. Thirdly, It appoints them to be read in so great a measure, for their proportion, as the canonical Scripture of the old Testament, for of the canonical Chapters in the old Testament being in all 779. or thereabouts, are read only 592 or thereabouts: and of the Apocriphal Chapters being in all 172 or thereabouts, are read 104 or thereabouts: Fourthly, It commands them to be read on the greatest Holy-dayes, when the Church assemblyes usually were fullest; 5. when an Holy-day on which one of the Apocripha is to be read falls on such a day on which the calender appoints a canonical Scripture, it commands that the canonical shall give place to the Apocriphal: Sixthly, It appoints many of the Apocriphal Chapters to be read twice in one year, and some thrice, so it doth not one of the canonical Chapters of the old Testament; Seventhly, It appoints the Apocriphal Books to be read, as tending more to edification, and such as may lesse be spared then those Chapters of the canonical

canonical that are omitted, as *Wisdom* 3. 6. 9. 12. 19. *Ecclesiasticus* 15. 19. 21. — 23. 25. 29. 39. 44. This is contrary to Gods word; For 1. nor the Levites, nor Ch.ilt, or his Apostles, read; or interpreted any other then the canonical Scriptures, for instruction of the Church — 2. The holy Scriptures are given by inspiration of God; 2 *Tim*: 3. 16, 17. and are able to make perfect in doctrine and manners; 3. Christ is the teacher of the Church, and no writings may be appointed for its use, but such as are indited by his Spirit, *Mat*. 7. 15. Fourthly, Neither the old Church of the *Jews*, nor the reformed Church at this-day, use any but canonical; — Fifthly, their error who account these canonical Scripture, is hereby confirmed, the council of *Carthage*, *Bellarmino*, and *Gregory Martin* instanced in, here omitted.

Sixthly *Sundry of the Apocriphal chapters that are thus appointed to be read, do containe manifest errors and corruptions.* In [r] one of the chapters of *Tobit* [s] appointed to be read, an Angel is reported to have said that He was of the tribe of *Nephthalin* and of the Captives that dwelt at *Niniveh*, [t] sundry times and answereth to the name of *Azarias Tobies brother or kinsman*, which name also he is said [u] in another place of the same book to have given unto himself as if he had been of the kindred of *Ananias the great*, and one of *Tobies brethren or kinsmen*. In [w] another place of the same book which is [x] appointed to be read, the Angel is said to have directed *Tobit* to cure his fathers blindnesse by anointing his eyes with the gill of that fish, the *Liver* whereof he had [y] before prescribed for the driving away of Devils. In the [z] same chapter old *Toby* is said to have given thanks for the restoring of his sight, in this form. Blessed art thou O Lord, and blessed be thy name for ever and blessed be all thine holy Angels: In [a] another the Angel is reported to say that [b] Alms doth deliver from death, and doth purge all sin, and [c] that he did bring to memory their prayer before the Holy one, and that [d] he was *Raphael* one of the seven Angels which presents the prayers of the Saints.

These and sundry others are apparent corruptions in that book,

r Tob: 7. 31.

f Octob: 2.

t Tob: 7. 89.

read oct. 3.

u Tob: 5. 12.

w Tob: 11. 8.

x Oct: 4.

y Tob: 6. 7.

and 8. 2. 3.

z Tob: 11. 14.

read Octo. 4.

a Tob: 12. read oct: 4.

b vers. 9.

c vers. 12.

d vers. 15.

and so r<sup>exed</sup> by Junius, Lubbertus, D. Whitakers, D. Abbots  
D. Willet and others.

In the book of Judeth which is wholly appointed to be read the  
f Jude 9. 2. [f] fact of Simeon in murdering the Sichemites is commended, and  
g Jud. 9. 10. 13. Jude: h [g] prayeth that God would blesse and work with her lye.  
h Jud. 10. 3. 4. [h] She dressed and tricked her selfe that she might allure Holo-  
& 12. 15. fernes unto wantonesse, [i] and prayed God that he might he ta-  
i Jud. 9. 13. ac- cording to the ken with the snares of his eyes in her, and that God would  
Bithops Bible. smite him with the lips of her love. She [k] uttered wittingly  
klud. 10. 12. 13. and willingly many lyes, and in all this is commended by the au-  
11. 15, 16, 19. thor of that booke. All these and some others in that booke are ma-  
nifest and shamefull errors: and so have been observed to be by  
Junius Lubbertus professor of divinity in the universitie of Fra-  
nckers in Frisia, our Divines that conferred with Campian in the  
Tower, D. Abbots Dean of Winchester, D. Willet and  
others.

f Wisdom 3.  
m ver: 16.  
n ver: 18:

o Wisd 4. 3. 4.  
read Oct: 15.

In [l] one of the chapters of the booke of Wisdom appointed to  
be read twice every year, it is said that [m] the children of adul-  
terers shall not be partakers of the holy things, and the seed  
of the wicked bed shall be rooted out, and [n] that If they  
dye hastily they have no hope neither comfort in the day of  
tryall, for horrible is the end of the wicked generation, And  
in [o] another chapter of the same booke, that the bastard plants  
shall take no deep root nor lay any fast foundation. For though  
they bud forth in the branches for a time, yet they shall be  
shaken with the wind, for they stand not fast, and through the  
vehemency of the wind they shall be rooted out.

All which is judged to be a bloudie sentence and censure  
against all that are born in bastardie, both by Zepperus and D.  
Abbots.

p Eccl: 1. 15.  
q Oct: 24.  
r Eccl: 12. 5.  
read Oct. 31.  
f Eccl: 24. 11.  
12. read Nov. 7.  
t Eccl: 15. 15.  
16. read Nov.  
2.

In [p] one of those chapters of Ecclesiasticus that are [q] read  
it is said that the fear of the Lord was made with the faithful  
in the mothers womb. In [r] another we are forbidden to give  
almes to any ungodly man. In [s] another wisdom (the Son  
of God) is said to have been made and created from the be-  
ginning. In [t] another it is said if thou wilt thou shalt observe  
the Commandements and testifie thy good will? he hath set  
water:

water and fire before thee stretch out thine hand to which thou wilt. In [u] another it is said of Eliseus that his body did prophesie after his death. All these and other corruptions are proved to be in those chapters of Ecclesiasticus (which are appointed to be read by Calvin, Junius, D. Whitaker, Rainolds and others. u Eccl. 48. 12.  
read Nov. 18.

In the first of Baruch it is said that the Caldeans burnt Jerusalem with fire the same year and month and day that they took it. Which is contrary to that which the Holy Ghost hath written in sundry places, as both Junius and Lubbertus have observed. Other errors are also noted to be in this booke (which yet is wholly appointed to be read) by Junius, D. Whitaker, D. Willet and others.

In the history of Susanna which is appointed to be read under the name of the 13. chap. of Daniel, there Jews in Babylon [x] are said to have had Judges of their own, and power to put offenders to death. And [y] Daniel is said to have been a young child when he executed judgement upon the two false witnesses: which was [z] in the dayes of Astyages immediately before the reign of Cyrus, and [a] this is said to have been the meanes whereby Daniel grew famous. All which doe evidently prove this story to be fabulous and untrue, as is also observed by Junius, Lubbertus, D. Fulk, D. Whitakers, D. Willet and others. x vers. 5. 28.  
y vers. 45.  
z vers. 65.  
a vers. 64.

Seventhly, The reading of Apocriphical books, are decryed by D. Whitaker, Justin Martyr, the council of Hippo: B. Jewel: D. Humfry, D. Fulk and many others cited at large, omitted here.

Thirdly, The Book of Common-prayer appointeth such a translation of the holy Scripture to be read in the Churches, as leaveth out of the Text sundry words and sentences of divine inspiration, the title of the Psalmes, these words *Higgaion Se-Church lab*, the last words of the 72 Psalm. and these words *Praise ye the Lord*, 17 times omitted; In the Lords prayer, *Thine is the Kingdom and the power and the glory*, omitted, after the example of the Popish Missal; in the first Commandement, these words, *which brought thee out of the Land of Egypt*, out



a First Sunday  
after Epiph:  
Epist.

b Epist: on  
Munday be-  
fore Easter.

c Epist on All  
Saints.

Argum: 4.  
c Gospel  
on Mun-  
day before  
Easter.

of the house of bondage, omitted, in the Epistles and Gospels words are left out, to the changing or obscuring of the sense of the holy Scriptures, as appears [a] Coloss. 3. 12. These words *holy and beloved*, [b] Isa. 63. 15. this word *from*, [c] Revel. 7. 9. these words, *and kindreds*, with divers others, exprestly contrary to the word of God, Mark 14. 12. these words, *and when he thought thereon*.

Fourthly, The Book of Common-prayer appointeth such a translation as doth add words and sentences to the Text, as part of the Text, and without any note of distinction from it, and that sometimes to the changing or obscuring of the meaning of the Holy Ghost; — as in Psal. 2. 12. this word *right*, is added, Psal. 13. 6. these words, *Yea I will praise the name of the Lord most high*; Psal. 4. 8. this word *oyle*, is added, Psal. 14. three whole verses added, 5, 6, 7. Psal. 22. 1. these words added, *look upon me*, Psal. 22. 31. this word *my*, Psal. 39. 12. these words, *freting a garment* Psal. 132. 1. these words, *Neither the temples of my head to take any nest*, Psal. 134. 2. these words, *even in the court of the house of our God*; Psal. 136. the last verse is wholly added; Psal. 147. 8. these words, *and hearb for the use of men*, — with divers others in the Epistles and Gospels, which might be added; as John 1. 4. these words, *that ye may rejoyce* are added, in the Epistle on St. Johns day, Rom. 12. 7. these words, *not only before God, but also*, in the Epistle on the 3. Sunday after Epiph: Jer. 23. 5. these words, *which wisdom*, in Epist. on the 25. Sunday after Trinity, 1 Tim. 4. 5. these words, *be sober*, in Epist. on Lukes day; Matth. 2. 6. these words *unto me*, in Gospel on Epiph. Matth. 9. 25. these words *damsel arise*, Gospel on the 24 Sunday after Trinity, Mark 10. 40. *Mary Salam*, this word *Mary* is added, Gospel on Tuesday before Easter, Luke 16. 2. these words, *and no man gave unto him*, Gospel on the first Sunday after Trinity, Luke 19. 42. these words *thou wouldst rake heed* Gospel on tenth Sunday after Trinity; Luke 24. 36. these words, *it is I fear not*, Gospel on Tuesday in Easter week, all which is exprestly forbidden, Deut. 4. 2. Rev. 22. 18. and disallowed by our best Divines, here omitted.

Fifthly,



Fifthly, The Common-prayer book binds us to a translation, which is absurd and senselesse:— As *Psal. 58. 8. Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw; Psal. 68. 30. When the company of speare men and the multitude of the mighty are scattered abroad amongst the beasts of the people, so that they humbly bring peices of silver, and when he hath scattered the people that delight in warre: Psal. 72. 6. He shall come down like rain into a fleece of wool:—with divers other places; as Isa. 63. 1. which is as costly cloath, In the Epistle on Munday before Easter, Ro. n. 12. 2. Be you changed in your shape; in the Epistle on Sunday after Epiph: Eph. 3. 15. Father of all that is called father in heaven and in earth; In the Epistle on the 16 Sunday after Trinity; Phil. 2. 7. But Christ was in the shape of God, and was found in his apparrel as a man: In Epistle on last Sunday in Lent; Eph. 5. 13. Whatsoever it manifest that same is light; In Epistle on 3 Sunday in Lent; Luke 1. 36. This is the first moneth which is called barren, in the Gospel on the Annunciation; Luke 11. 17. and one house doth fall upon another, Gospel on the 3 Sunday in Lent: Whereas first, the word ought to be read so as it may be understood; secondly, such passages lessen the peoples reverence to the word;—thirdly, learned men upon this account have blamed the Rhemish translation, as D. Fulk, D. Withers, D. Bulkly, D. Whitaker and others.*

Sixthly, It binds us to a translation, that perverteth the meaning of the Holy Ghost, by a false interpretation of the Text:— as *Psal. 17. 4. Because of mens works that are done against the words of my lips, for, concerning the works of men by the words of thy lips; Psal. 18. 26. this which the Prophet speaketh of God is applyed to men, with the froward thou shalt learn frowardnesse; Psal. 30. 12. Every good man for my glory or my tongue; Psal. 105. 28. They were not obedient to his word, for, they were not disobedient; Psal. 106. 30. Finens prayed, for he executed judgement; Psal. 107. 40. Though he suffer them to be evill intreated through Tyrants, for, He poureth contempt upon Princes; Psal. 125. 3. The rod of the ungodly cometh not into the lot of the righteous, for, It resteth not upon it:— and in many*

Argum: 5.

Argum: 6.

many other places, as Isa. 63. 11. *Israel remembred*, for, *God remembred*. In the Epistle Munday before Easter, Matth. 1. 18. *When his mother Mary was married to Joseph*, for, *was betrothed to Joseph*; In the Gospel on the first Munday of Christmas. Matth. 27. 9. *Whom they bought of the children of Israel*, for, *whom they of the children of Israel valued*: In the Gospel Sunday before Easter; Luke 1. 28. *haile full of Grace*, for, *haile thou that art freely beloved*: In the Gospel on the Anuntiation, Luke 1. 48. *He hath regarded the lowliness of his handmaid*, for, *the low estate of his handmaid*, in magnificar, Luke 2. 43. *and his father knew not of it*, for, *and Joseph knew not of it*: John 1. 1. *And God was the word*: for, *and the word was God*; In the Gospel on Christmas day, Rom. 13. 13. *Not in eating and drinking*, for, *not in gluttoning and drunkenness*; In Epistle on first Sunday in Advent; 1 Cor. 9. 27. *Least I should be cast away*, for, *least I should be blame worthy*; In Epistle on Septuagesima Sunday; Gal. 4. 25. *Mount Sion now bordereth upon the City that is now called Jerusalem*, for, *answereth Jerusalem that now is*; In Epistle the first Sunday in Lent: 1 Pet. 3. 20. *When once the long suffering of God was looked for*, for, *when once the long-suffering of God looked for*, In Epistle on Easter Eve. Contrary to the Scripture to deal thus with the oracles of God, Pro. 30. 6. 1 Pet. 4. 11. Our best Divines have for as small corruptions as these, blamed the Vulgar Latine, and Rhemish Translators, and condemned the counsel of Trent for binding to the reading of the Vulgar Latine, as *Calvin, Bukely, Whitaker, Rainolds, Willet* and others.

a In Epistle; on first day in Lent.

Argum: 7. b Gospel on first day in Lent.

c Epistle on first Sunday in Lent.

f Gospel on first Sunday in Lent.

Except. 2.

Seventhly, It misapplyeth the Scripture to the countenancing of false doctrine, Revel. 14. 1. 5. is applied to those children whom [a] Herod murdered; In Epistle on Innocens day, to Joel 2. [b] Matth. 6. [c] 2 Cor. 1. 6. [d] Matth. 4. are all applyed to the Lenten Fasts 1 Pet. 3. 17. 22. is applyed to the time of Christs abode in the grave, in Epistle on Easter Eve: Rev. 17. 12. is applyed to a created Angel; In Epistle on Michellmas day.

Secondly, So it comands the use of such Ceremonies

as are contrary to the Word of God, as Surplices, Crosse in Baptisme, kneeling at the Communion, and such like.

*Argument 1.* Humane inventions abused to idolatry may not be retained in the services of Christ, because it is contrary to Gods word: — which is the first Argument against Ceremonies: — First, by the second Commandement all provocations unto spiritual fornication, are forbidden as the 7. doth unto that which is carnal.

Secondly, By the commandement and direction God hath given in his word to [a] separate our selves from Idolaters, and be as unlike to them as may be, especially in their Religious observations and Ceremonies, [b] to abolish not onely all idols, but also the Ceremonies and instruments of idolatry, and that so as we may best shew [c] our utmost detestation to them, and [d] root out the very memory of them, to [e] cast away such things as had a good original and use (if they be not still necessary or commanded of God) when once they are known to have been defiled by idolatry, or abused unto it.

Thirdly, By the equity and reasons of these Commandements, which we find set down in holy Scripture; — First, The [f] detestation which the Lord our God (being a jealous God) beareth unto idolatry, and all the instruments and tokens thereof, as unto spiritual whoredome: [g] Secondly, That we cannot be said sincerely to have repented of the idolatry or superstition, whereby we, our forefathers have provoked the Lord, [i] unlesse we be ashamed of and cast away with detestation all the instruments and monuments of it: — Thirdly, That we shall be in danger to be corrupted in the substance of Religion and purity of doctrine, and even to fall back again to idolatry, if we conforme our selves to idolaters in their Ceremonies and retain the monuments of their superstition, yea if we shew not all detestation unto them: — Fourthly, that our [k] holding of conformity to Idolaters in their Ceremonies (wherein they repose the greatest part of their Religion) will be a special means to harden them in their superstition: — Fifthly, That seeing the Pope is revieled, to be that

a Levus. 3, 4.  
& 19. 19. 27.  
28. Exod: 23.  
24. 2 Cor: 6.  
14. 18.

b Gen: 35. 24.  
Numb: 30. 52.  
Deut: 12. 2, 3.  
Kings 23. 4.  
c Deut: 7. 25.  
25. 1 Cor: 14.  
12.

d Exod: 23. 13.  
Deut: 13. 3.  
Zach: 13. 2.

e Levit: 26. 1.  
2 Kings 18. 4.  
f Exod: 20. 5.  
g 2 Chro: 23.  
15. Isa: 1. 29.

i Deut: 7. 4.  
25, 26. Jude 2.  
13. Gal. 2. 5.

k Zech: 16.  
54. 2 Cor: 8.  
10.

that great Antichrist, and [1] his idolatry troubleth the Church at this day more then any other, and our people [m] converte more with Papists, then with any other Idolaters, there is more danger in retaining the Ceremonies, and reliques of Popery then any other Idolatry whatsoever.

Fourthly, By the judgement of the Godly learned of all Churches and Ages, who have constantly taught and given testimony to this truth, *That Christians are bound to cast off the Ceremonies and Religious Customs of Pagans, Jews, Idolaters, and Hereticks, and carefully shun all conformity with them therein:* Here are many pertinent and notable Quotations of Godly and learned Divines, Ancient and Modern, Forrain and English which we omit all, centring upon these four things.

First, That those lawes we have alleidged out of the old Testament against the monuments of Idolatry, do bind us as much as they did the *Jews*, and from them they conclude as we have done, that all reliques of Popish and Heathenish superstition are to be banished out of the Church of Christ.

Secondly, That *Hezekiah, Josiah*, and the rest of the Godly Kings of *Judah*, which shewed most zeal in abolishing those things which had been abused to Idolatry, did no more then they were bound by the Law of God to doe, and that from their example the argument holds strong against the monuments of Idolatry now, becaute all Christians are bound to imitate their zeal therein.

That the retaining of Popish Ceremonies will certainly be a means to indanger the doctrine that we professe, and to bring the people back again to Popery.

Fourthly, That the retaining of the Ceremonies of Idolaters, will cause them to insult over our Religion, as if it could not stand without help from them, and so harden them in the liking of their own Idolatry.

Fifthly, By the experience of the great hurt Ceremonies have done, and do daily in the Church, they may not be retained; first, some of the learnedest of our English Papists, have by this Argument justified their Church and Religion, *that*



*we have borrowed our Ceremonies from them, and the superstitious multitude do usually defend the blessing of themselves with their crossing their breast and forehead by our crossing of children in baptisme; secondly, that in our Church the purity of doctrine hath been already dangerously corrupted by such as have been the most hot maintainers of our conformity with Papists and Ceremonies, instances in both these given but omitted.*

Sixthly, The judgement and practice of the Papists themselves deny us to use them: they account it a shame for Christians to give to their children such names as the Heathen, were wont to give, they are very precise in thunning all agreement with us in the least things that concern the profession of our Religion, and we ought to learn of our adversaries in this case, and be ashamed that they should shew more zeal for error then we for truth: — thus much for Ceremonies in general, let us consider the three in question.

First, The Surplice is notoriously known to be abused by the Papists to superstition and idolatry, for in all hallowed vestments belonging to their Priests, it is well known that the Papists doe put great superstition and calleth them *pieces of armour wherewith the Bishop or Priest, must be harnessed that will fight against the spiritual wickednes*: — and when the Bishop useth to hallow any of them, prayeth thus, *That the Priest wearing this holy vesture may deserve to be shielded and defended from all the assaults and temptations of the wicked spirits*: Dr. Abbots calls all the Priests garments whereby they are distinguished from the rest of the Church, a *special part of the character of the beast*, and the Surplice is one of their Priests garments, *without which no Priest may say service*. — It is one of the vestments without which neither the water nor bells nor ought else can be hallowed, which made Mr. Latimer to say when the Surplice was pluckt from him in his degradation (as we find him cited [a] by D. Humphrey) *now can I make no more holy water*: Yea, it is evident by the constant form of in his degradation used in the Church of Rome, that no one vestment was so proper to their Priesthood as the Surplice, for it is en-

*Durand: Rationale divi. lib. 3. cap. 1.*

*Antighr. demon str: cap. II. sect. 26.*

*a D. Humphrey in his antidid. ploma.*

joynd to all that are admitted to the very lowest degree of their Clergy, which they call, *primam tonsuram*, and this was it which first brought the custome of it into the Universities, that every Student should at certain times wear the Surplice in Divine service, because they did in their *Matriculation*, receive the *primam tonsuram*, and first entrance into the Clergy, neither is the Surplice any badge, and ornament of their Priesthood, but the use of it is also enjoyned in their most abominable and idolatrous Masse. *All Priests that are present at Masse must needs have their Surplices on*, and though it be not of the essence of the Masse, that every Priest that saith it have a Surplice on, yet some Priests cannot say Masse without it. *No Priest* (saith the Rhemist) *may make his breadden God, unless he have on his sacred solemn vestiment*: yea, they glory in it as a garment peculiar to their Religion, and therefore were wont to pluck it from such as they did degrade, so have the most learned and judicious of our Divines, judged the Surplice to be a Popish Massing garment, and by this reason they have condemned the use of it in the Churches that professe the Gospel; namely, *Martyr, Bullenger, Brenius, Beza, B. Hooper, B. Farrar* and others.

The signe of the Crosse is notoriously known to be abused to superstition and idolatry by the Papists, they make it their special badge of their idolatrous Religion, to it they ascribe sundry supernatural and divine effects, as *that it drives away devils, expelleth diseases, and all evils, sanctifieth all things that are marked with it*, and it is well known that their breadden God could not be made without it.

In Baptisme they hold that the water hath no spiritual verue till it be sanctified with it, they use it often in the administration of baptisme, as that which giveth life to all other their Ceremonies, they mark the child with it as a means to *drive away the Devil and to be a defence against him*, and that none can be rightly baptised or have its perfect christendome without it, thus is the Crosse abused in both the Sacraments.



The kneeling at the Sacrament was and still is abused to Idolatry by the Papists, from the perswasion of the real presence and transubstantiation of the Elements, in worship of their breaden God, this gesture was never enjoined in the Church till Antichrist grew to its full height, and there is no action in all his service so idolatrous as this.

Secondly, All humane Ceremonies being appropriated to Gods service if they be ordained to teach any spirituall duty, by their mystical signification are unlawful: — 1. The second Commandement forbids to make to our selves the likeness of any thing whatsoever for Religious use: — 2. Christ is the only teacher of his Church and appointer of all means whereby we should be taught, and admonished of any holy duty, which he hath perfectly set down in the holy Scripture, so that to acknowledge any other means of teaching, then such as he hath appointed, is to receive another teacher into the Church, besides him, and to confesse some imperfection, in those means he hath ordained to teach us by: Our Saviour by this Argument amongst others, condemns the Jewish purifying, and justifieth himself and his Disciples, refusing that Cerimony, because being the precept of men, it was taught and used as a doctrine by way of signification, to teach what inward purity should be in them, and how they ought to be cleansed from the pollutions of the Heathen: — 3. This gives unto Ceremonies the chief part of the nature of Sacraments, when they are appointed to teach, or admonish us by their significations; God hath given us four means of teaching, the word written, the Word preached, the Sacraments, and the great book of the creature: — 4. In the time of the Law when God saw it good to teach his Church by signification Ceremonies, none might be brought in or received in the worship of God, but such only as the Lord himself did institute: — 5. It is much less lawful now to bring Ceremonies into Gods worships then it was under the law for God hath now abrogated his own, not only those that were to prefigure Christ, but such as so that served by their signification to teach morall duties; so as now without great sin none of them can be continued in

*Argum: 2.*

C 2

the

the Church, and if those Ceremonies which God ordained himselfe to teach his Church by, may not now be used, much lesse may those which man hath devised: — Yea, this is one main difference which God hath put between the state of the Church under the Law, and this under the Gospel, that he thought good to teach *that* by other mystycal Ceremonies, besides the ordinary Sacraments; and not *this*; — all which Divines do teach, that to bring in significant Ceremonies into the Church of Christ is plain Judayisme: — Besides this is a special part of that *Christian liberty*, which Christ hath purchased for us by his death, and which all Christians are bound to stand for, that the service we are now to do God is not mystycal, Ceremonial and carnall, as it was then; but plain and spiritual: — 6. This will open a gap to Images, Oyl, Lights, Spittle, and all other popish Ceremonies, especially if they should be judged fit to teach by their signification as they which we retain, and indeed this is the chief reason whereby both Papists and Lutheranes, justify the use of Images, and hereby *Bellarmino* commendeth all other their Ceremonies that they are fit to teach and put men in remembrance of good things, the Papists custom of the Priests sprinkling men with holy water, and using with all these words, *remember thy baptism*, as their manner was in some countries, can with no reason be held unlawful, if such significant Ceremonies as ours are be to be defended, *with such respect and relation, remembrances and apprehensions*, saith D. Fulk, *All Idolatry and false worship may be defended*: — 7. We are farther confirmed in this our second Argument by the judgement of the Godly Learned, who (besides the testimony they have given to every several prooffe, we have brought for it) doe also speak directly with us in this general, that no mystycal and significant mystery devised by man and appropriated to Gods service may be retained in the Church of Christ; of this judgement is the Church of *Whittenberg*, the Churches of *France*, and the low countries, in their observations, upon the harmony of confessions, Mr. *Calvin*, Mr. *Beza*, Mr. *Perkins* and others.

Thirdly,



Thirdly, Against ceremonies, all humane ceremonies *Argum: 3.* which are esteemed and observed, as part of Gods worship, are unlawful; this may appear, first, by the plain testimonies of holy Scripture, which teach that God is the only appointer of his own worship, and condemns all humane inventions, as they are made part of Gods worship; secondly, from the judgment of the most judicious Divines, who have all by this reason condemned the ceremonies of the Papists, because they make them part of Gods worship. *Calvin, Melancthon, Martyr, Bullenger, Perkins* and others, our Divines determine all Ecclesiastical rites and ceremonies to be unlawful, in these 4 Cases: 1. when opinion of necessity or holiness is annexed to them, either by them that impose them or by the people that use them, for in this case it is a part of the confession which every Christian is bound to make of his Religion, to reject them: --- *Hezekiah* for this cause did reject the brazen Serpent, and our Saviour the Jewish purifyings, and the Apostle circumcision, and other ceremonies of the Law, the reason is, because our using of an indifferent thing where others superstitiously put holiness and necessity is an occasion of confirming and hardning them in their superstition; *And we may not make the blind to go out of their way, nor put a stumbling block before them, nor give scandals to any be they never so wicked.* In this case the eating of meat that had been sacrificed to idols, is condemned by the Apostle: --- and that ceremonies are esteemed, imposed and observed as parts of Gods worship, is too well known; --- 2. Then are they unlawful when the use of them is urged; In this case its too notorious, the omission of ceremonies hath been more sharply punished then many great sins committed against the Law of God: --- 3. When the omission of them is esteemed, and punished as a sin, even out of the case of scandal: --- 4. When for the omission of them men (otherwise agreeing in matters of faith and manners) are esteemed Schismatics and Sectaries, this latter indifferently serves as touching impositions of things good, or in themselves indifferent, experience has made good, that such as have omitted things in that kind imposed (be they other-

Deut: 27. 18.

Lev: 19. 14.

Mat: 18. 7.

1 Cor. 10. 32.

otherwise never so learned Godly and peaceable) have been  
 accounted Schismaticks and Puritans, yea, as men of another  
 Religion, and such as with whom no communion is to be held,  
*Canon: 6.* nay, by one of the canons it is decreed, that whosoever shall  
 declare his difference in judgement from the Prelats in these  
 things, shall be excommunicated, *ipso facto*, these cases make  
 ceremonies unlawful to all, of which we have the assent at  
 large, of *Musculus, Jewel, Whitaker, Junius, Pylkinton, Perkins,*  
 and others, many here omitted.

*Argum: 4.* Fourthly, All ceremonies in imposing and using whereof  
 the rules prescribed in the word for the Churches direction  
 are not kept be unlawfull; For

First, The Lord hath given to no creature absolute power  
 in Ecclesiastical matters, so as they may appoint or do therein,  
 whatsoever seemeth good unto themselves, but he hath set  
 down in his word certain general rules, which contain a perfect  
 direction for all things as he will have his Church observe for  
 his worship: and although the Magistrates authority be very  
 great, and the King within his own Dominions be supreme  
 Governour over all persons as well Ecclesiastical as civil; (yet)  
 may he not appoint to the Church, what rites and orders he  
 thinks good, but he is bound to observe therein those rules  
 which God in his word hath prescribed to his Church for her  
 direction in those matters, and this is the judgement of *Calvin,*  
*the Writers of the Centuries, Bullenger, Beza, Zanchinus, Ju-*  
*ninus, Pollanus, Bucanus, Zepperus, Hunnius, B. Horna, B. Bil-*  
*son, Mr. Deering, D. Fulke, D. Rainolds,* and others:— and  
 the Scripture in many places condemneth, not only that which  
 is done against the warrant, and direction of the word, but that  
 also which is done besides it especially in the matters of Gods  
 service.

Secondly, The sum of all these rules which God hath set  
 down in his word, for the direction of his Church, in rites  
 and orders Ecclesiastical, is this, that *all* none be ordained or  
*a Acts 15. 28.* used, *but such as are needful and profitable for the edification of*  
*1 Cor. 14. 26.* *his people,* by the more comely and orderly performance of  
*Rom. 14. 19.* *that service which he hath expressly prescribed in his word, and*  
 specially

specially that [b] *none such be ordained or used as are knowne to cause offence or hindrance to edification*, when any rites and orders are prescribed or used in the Church that sever'd from these rules, they are judged by the Learned to be unlawful Divines, conclude generally, they are absolutely unlawful.

First, *If they be not expedient to be used in the Church, though in their own nature indifferent.* Or

Secondly, *If they be ridiculous toys unbeseeming the gravity and reverence of Gods worship.*

Thirdly, *If once they become evident occasions of contention and division in the Church.*

Fourthly, *If they cannot be used without superstition, or but appearance of superstition.*

Fifthly, *If we cannot use them without some shew of declining and going back in Religion.*

Sixthly, *If they be needlesse, vain and unprofitable.* But

Seventhly, Then specially does a ceremony become in the use unlawful, when it cannot be used without scandal and offence: For the Holy Ghost speaking of indifferent things, straightly chargeth us to take heed, that we [c] *neither put an occasion to fall, or lay a stumbling block before a brother, nor make him weak nor give him cause to speak evil or think hardly of us, nor grieve him thereby;* And the Apostle [d] *commandeth them that are strong to bear with the infirmities of the weak, and not to please themselves with the neglect of their brethren:* Yea, [e] *He teaches plainly, that the use of an indifferent thing is hereby made evil and wicked, when it proves an occasion of offence to the brethren, the reason is evident, because the sin of neglecting the offence of the brethren [f] proceedeth from a despising and light regard we have of them in our hearts, [g] and tendeth to destroying them: [h] And he that sinneth so against the brethren, sinneth against Christ.*

Thirdly, The commandment which God has given for observing the foresaid rules, doth bind the conscience of every Christian (much more of every Minister) for his own practice, so as no commandment of men can excuse him in the trans-

5 Rom: 14. 21.  
1 Cor. 10. 23.  
32.

c Rom: 14. 13.  
15. 21. Ezek: 13.  
22.

d Rom: 15. 1. 3.

e Rom: 14. 20.

f Rom: 14. 3. 10.  
9.

g 1 Cor. 8. 12.]

h 1 Cor. 8. 12.

transgression of it, and he that useth such ceremonies, as the Church or any creature imposeth, either contrary unto, or besides those rules God hath set down in his word for their direction, [1] sinneth against God and that liberty which Christ hath purchased for us, by his blood. because he thereby acknowledgeth some other to have absolute authority, to command in Church matters, besides the Lord alone, and that it is not only lawful but necessary, to refuse the observation of such ceremonies (by what authority soever they may be enjoyed) is the judgement of the Churches of *Saxony, Martyr, Brentzius, Westmerus, Lanater, Daneus, Lubertus, Bucanus, Virel, B. Jewel, D. Humphrey, Mr. Perkins* and others, their quotations cited, but here omitted, so the Ministers of *Germany* that refused the Surplice, when the use of it was commanded, and straightly urged by a lawful Magistrate, are justified and commended for so doing by those great Divines, *Calvin, Chemnitius, Hemingius, Vogezius, and Lanchins*, their quotations, here omitted: ———

Touching Ceremonies therefore in the general, one or other thus, hath ever been the fruit, and ever will be: — 1. Experience tells us, (as Mr. *Bucer* observed in his time) that there has been far less growth in knowledg and piety in those congregations where they have been observed (though they have enjoyed a Minister of greater learning and gifts) then in those where they have been wholly left; ——— Neither did Christ or his Apostles ever use any such toys, nor can any reason be given why they should be more decent or expedient now, then they were then.

2. They cannot be used without just cause of grief given to many of the Godly, and scandal both to the weak brethren and the wicked, the Godly will be grieved to see those things brought into the service of Christ have been detested by Antichrist: ——— Weak brethren some will (by the example of their conforming Ministers) be drawn to yeild unto things against the perswasion of their hearts, — or at least doubtingly, (if they can yet doubt, having received so much light in the case)

(the case)

case: — Some will grow to a dislike of such Ministers as shall yield unto them, to the scandal of their Ministry, and hindring the work of God in their hands, the superstitious Papist will be hardened in the liking of his abominable Religion, from which he seeth we borrow our ceremonies, and the prophane will draw many arguments from hence to blesse himselfe in his contempt of all Religion.

But as there is danger in the use of ceremonies in all congregations, so especially if they shall be brought back again into those where they have been long out of use, and received by such Ministers as are known to have refused them heretofore; for, whereas the Minister is bound [k] to lead his people forward unto perfection, and [l] to provide by all good means that his Ministry be not despised, by this means he shall draw them back again to the loving of superstition, or at least not to dislike it, so much as they have done or give them evident occasion to blame his Ministry and call in question the truth of his doctrine, and for this cause great divines have judged, that the receiving them again into such congregations, can with no colour of reason be esteemed an indifferent thing, but must needs be lookt upon as absolutely wicked, unlawful, and abominable, which holds good also as to ceremonies, so to the service book the mother to them all.

3. All the best reformed Churches of Christ, who only are competent Judges in this case, and to whose judgement and example we ought rather to conform our selves to in ceremonies, then to the Synagogue of Antichrist, doe esteem those ceremonies needless in expedient and fit to be abolished, how the Churches of other countries approve of them may appear sufficiently by this that they have banished the use of them out of their assemblies, and amongst our selves the best instructed Christians throughout the Land abominate them, and most of the learned fruitful and best experienced Ministers in the Land dead and alive, have judged these things, either unlawful, or in expedient, that they have rather chosen to endure any outward trouble then to yeeld to the use of them, and we doubt not to affirm that the greatest number of able and

k 2 Cor. 13. 4.

Ebr. 6. 1. 3.

l Titus 2. 15.

Godly Ministers in the Land (yea even of them that were drawn to the use of them) did yet in their consciences dislike them, as might appeare by the number of Preachers out of several Shires, to the number of near 600. witnessing under their hand writing the desire of the removal, the list of the several countie herein mentioned but omitted: —Yea, many of the Bishops themselves, as *Whitgift*, Archbishop of *Canterbury*, *Chaderton* B. of *Lincolne*, and *Vaughan* B. of *London*, and others who have been most hot in urging their observation, and defending them, do yet protest that the Church might well be without them, and could wish they were taken away; Severall other things are added in particular, touching the three in question before, the Surplice, Crosse in Baptisme, and kneeling at the Sacrament. — But I wittingly omit them, though all of them singularly worthy of consideration: —

Happy had it been (had God seen good) when our worthy Reformers came out from *Rome*, had they left no remnants of *Baal* to have perplexed the Church, (as experience has sadly made appear) since, but so God saw good, which will ever be the fruit of parting stakes 'twixt Christ and Antichrist; — if we will betray Gods right, and part with our principles, warranted by the word, in design for accommodation and the peace of the Church, we have no warrant to expect other then a snare at the bottom: These learned men were in good earnest; when these things were settled over them, who sure had more pleasure for accommodation then any now can have: after 20 years intermission, shall they be raised again? God forbid, they have been so long in the grave, *behold they sink*. — They proceed as followeth.

*A Short*



*A Short Table of sundry other Exceptions  
which we purpose, if God give means and  
opportunity to justifie and confirm in the  
same manner, as we have done those hand-  
led in the Abridgement.*

**T**HE Book of Common-Prayer containeth in it, sundry things (besides those handled in the Abridgement) that are contrary to the word of God. For,

1. It appointeth a Leiturgy which in the whole matter and form thereof, is too like unto the mass-book.

2. It appointeth a Leiturgy which by the length thereof, doth in many Congregations oft times necessarily shut out preaching, *viz:* When Baptisme, the Communion, Marrying, Churching and Burial concur altogether (as oft times they do) in great Congregations.

3. It approveth of a Ministry as lawful which wanteth ability to preach.

4. It containeth in it sundry Popish errors or such things (at least) as tend strongly to the maintenance of Popish superstition. As,

1. The Minister of the Gospel is throughout the book called Priest.

2. It commandeth the observation of many Holy-days, and requireth the Minister to bid them, and preferreth them (in some sort) before the Lords day, for the ordinary Lessons appointed in the Calendar for the Lords day, must give place to the proper lessons of that holy day that falls on the Lords day, and *A. n. a. s. i. n. s.* Creed is appointed to be read only upon certain holy dayes.

3 It appointeth Saints Eves to be kept as fasting days, and commandeth the Minister to bid them so.

4. It appointeth the time of Lent to be kept as a religious fast, and perverteth both the example of Christs fast, and sundry other places of Scripture to the justifying thereof. It prescribeth a special service for the first day of Lent, and appointeth the communion and other special prayers and exhortations tending to repentance, to be read upon that day onely, and it affirmeth that, *It was a Godly discipline in the Primitive Church,* (the restoring whereof is much to be wished) *that notorious sinners at the beginning of Lent, were put to open Penitance.*

5. The week before Easter onely of all the weeks in the yeare, hath prescript service appointed with Epistles and Gospels for every day, as solemn, as the holy dayes are wont to have.

6. The Friday before Easter is called Good-Friday, and hath three special collects appointed for it, as hath no one day of the year besides.

7. It commandeth every Parishioner shall receive the Communion at Easter.

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not presume to ask.

9. The Catechism (in delivering the number of the Sacraments) saith there are two only as generally necessary to salvation.

10. The Minister (as if Baptisme were of absolute necessity) is allowed not only to baptise in private, but to use the words of institution, and the element, though he have not so much time as to say the Lords prayer.

11. The Minister is allowed and directed to administer the Communion to one sick of the plague, though there be not one more to communicate with him.

12. Interrogatories in Baptisme are ministered unto infants (as if repentance and faith were requisite in them, before they may be baptized) and it is said in the Catechism, *that infants perform faith and repentance by the sureties who promise and vow them in their names.*

13. Every



13. Every child baptized (as if outward Baptisme did confer grace to all that receive it) is said to be regenerate and in the Catechisme it is said, *that we are by Baptisme made the children of grace, and (in the Rubrick immediately before catechism) that it is certain by Gods word that children being baptized have all things necessary for their salvation, and be undoubtedly saved.*

14. The Minister is appointed to command that children be brought to the Bishop to be confirmed, yea none may be admitted to the Communion till he have been confirmed. In confirmation children are said to be certified (by the sign of the imposition of the Bishops hands) of Gods favor and gracious goodnesse towards them. And confirmation is said to be ministered to them that are baptized, that by imposition of hands and prayer, they may receive strength and defence against all tentations to sin, and the assaults of the world and the Devill. Yea confirmation is dignified above Christs Sacraments in that none may administer it but a Bishop. And it is said to be administered after the example of the Holy Apostles, and warranted thereby.

15. It saith that matrimony doth signifie unto us the mysticall union betwixt Christ and his Church, and that God did consecrate the state of matrimony to such an excellent mystery, that in it signified and represented the spiritual marriage and unity between Christ and his Church. And the ring in Matrimony is appointed to be laid on the book, and the Priest to take it and deliver it to the man, and to teach him to say thus, *with this ring I thee wed, &c.* And the Priest is appointed in his prayer unto God to say, *that the ring is a token and a pledge of the covenant and vow made in marriage.*

16. The Priest is appointed to absolve every sick person (that findeth his conscience troubled with any weighty sin and maketh speciall confession of it) in this forme, *By Christs authority committed to me. I absolve thee from all thy sins in the name of the father, &c.* And in another place the people are appointed to come to the Minister, to receive the benefit of absolution.

17. Burial.

17. Buriall is made a ministerial duty, and a prescript Leiturgy is appointed for it to be said at the grave, and we are appointed to pray thus, *that God would hasten his kingdome, that we with this our brother and all other departed in the true faith of thy holy name, may have our perfect consummation and blisse, both in body and soul.*

18. Churching of women is commanded and made a ministerial duty, and a prescript Leiturgy appointed for it, and the woman is appointed to kneele neer to the place where the Table stands, and the Priest to stand by her, when he Churcheth her, and that she must offer her accustomed offerings.

19. Both in that place and elsewhere, in the book, offering days and an Offertory are allowed.

20. In the Catechisme it is said, *that the son of God hath redeemed all mankinde*, taking that phrase in a larger sense then for all the Elect, as is evident by the words immediately going before and following after.

5. It appointeth sundry things that tend directly to the prophanation of the holy Sacraments either by prostituting them to unworthy persons, or administering them unreverently. For

1. All Priests and Deacons in Collegiat Churches, are commanded to receive the Communion, every Sunday at least.

2. Every communicant may chose whether he will give notice of his purpose to receive, till after the beginning of morning-prayer on the same day that he is to communicate.

3. All new married persons must receive the communion the same day they are married.

4. Private Baptisme in some cases is allowed to be administered without any prayer, doctrine, or exhortation.

6. It avoucheth sundry, manifest, and apparent untruths.

As 1. *That in the calendar (so much as may be) the reading of the Scripture is so set forth, that all things might be done in order*

order without breaking one peice from another.

2. That nothing (by this book) is ordained to be read, but the very pure word of God the holy Scripture, or that which is evidently grounded upon the same.

3. That this book is so plain and perfect, as that the Curates shall need no other books for their publick service, but this book and the Bible, and yet it injoyns him to read Homilies.

4. That all our ceremonies pertain to edification, and are apt to stir up the dull mind of man, to the remembrance of his duty to God, by some notable and special signification.

5. It calleth certain chapters of Esay, Jeremy, Joel and the Acts, Epistles.

6. It appoints us to say every day, from Christmas day to New-years day in a Collect, that *Christ was born this day*. And upon Whitsunday, Munday and Tueiday, *God which on this day hath taught, &c.*

7. It affirmeth that *Michael* (mentioned Rev. 12.) is a created Angel.

8. It peremptorily affirmeth sundry things that (if they be not manifestly false) are doubtful. As

1. That the infants whom *Herod* murdered were innocents, and Gods witnesses; and that they confessed his praise by dying.

2. That there are Archangels.

3. That every one that is buried is a brother, that *God hath taken to himselfe his soul, that we commit his body to the ground in sure and certain hope of resurrection to eternal life.*

8. It appointeth sundry things that bring great disorder and confusion unto the worship of God. As

1. That the people should say after the Minister, whole sentences of prayer and Scripture; yea the Minister one part of the prayer and the people another. And in sundry parts of the Letany, the people make the prayer, and the Minister only directs them whar to pray for.

2. That the Minister is appointed to say some prayers kneeling, some standing, some in one part of the Church, some in another.

3. That

3. That one of the people is allowed, to make the general confession of sins at the Communion in the name of the whole Congregation.

4. That at some one meeting of the assembly the Lords prayer is to be repeated eight several times, and *Gloria patri* twelve times.

5. That the holy Scriptures are so mangled into shreds and pieces, in the Epistles and Gospels.

6. That the words of the institution are to be pronounced and repeated to every several communicant.

7. That the Churchwardens are appointed to goe about on Communion dayes to gather the devotion of the people in the midst of divine service.

9. It contains sundry things that are ridiculous and absurd and such as no reasonable sence can be made of. For

1. It commands the reading of such homilies as *shall hereafter be set forth by publique authority.*

2. It commands every Parishioner to communicate at Easter, and also to receive the Sacraments and other rites.

3. It ministreth interrogatoryes to Infants, which their Godfathers answer unto, and saith that Infants perform faith and repentance by their Godfathers.

4. It appointeth (in some cases) Baptisme to be administered conditionally in this forme, *If thou be not Baptised already, I Baptize thee in the name of the father, &c.*

5. It requireth that every husband be taught by the Priest to say to his wife (in the tolemnization of wedlock) *with my body I thee worship.*

10. It contains in it sundry evident contradictions; for

1. In the second Article of the Rubrick after the Communion, the Minister is forbidden to celebrate the Communion, except *there be a great number to communicate with him*, and in the third Article of the same Rubrick, he is allowed to celebrate it, *if there be but three to communicate with him.*

2. In one place it is said that, *It is thought good to follow the custom of the old Church (in ministring Baptisme, but twice a year) so neer as conveniently may be*, and yet elsewhere, it alloweth

*lowest Baptisme to be administred not only every day of the year in publicke, but also every hour, either of day or night in private.*

3. In the Catechism it is said, *there are but two Sacraments,* and in another place the book giveth to confirmation whatsoever (by the definition of a Sacrament set down in the Catechisme) belongs to the nature and essence of a Sacrament.

4. In one place it is said, *that children should be brought to the Bishop to be confirmed, so soon as they can say the Lords prayer, the Creed, and the ten commandments,* In another it saith, *that our custome is agreeable to the usage of the Church in times past, whereby it was ordained, that confirmation should be ministred to them that are of perfect age.*

The 35 Article of Religion touching the two Tomes of Homilies, is not to be allowed, nor acknowledged to be agreeable to the word of God: For

1. By it the reading of Homilies in the Congregation, is approved to be a ministerial duty, and so an unpreaching ministry allowed of.

2. The Books of Homilies containe sundry things that are evidently false and untrue. As

1. That the Apocripal books are every where called *holy Scripture.* And (two only places being alledged, both which are taken out of Toby and Ecclesiasticus, that tend dangerously to the justifying of the merit of Almsdeeds) it is said, *the holy Ghost speaketh so in the Scriptures.*

2. That the place of the Psalmist, Psal. 51. 5. is thus alledged, *wherefore he saith, mark and behold, I was conceived in sins, he saith not sin, but in the plural number sins.*

3. That it is said, *our Saviour did swear so oft, as he said Verily.*

4. Where it is said, that plurality of wives was by a special prerogative suffered to the Fathers of the old Testament, that they might have many children, because every one of them hoped, and begged oftentimes of God in their prayers, the blessed seed might come and be born of his stocke and kindred.

3. In them are affirmed (and that as by way of Doctrine publicly taught in the Church) sundry things that are doubtful and of dangerous contruention. As

1. When it is said that *though manslaughter was committed before, yet was not the world destroyed for that: but for whoredome all the world, (few onely excepted) was overflowed with water.*

2. When the fact of *Ambrose* in excommunicating *Theodosius* is justified.

3. When it is said, *by keeping your Churches in good repaire, ye shall not only please God, and deserve his manifold blessings, but also deserve the good report of all Godly people.*

4. When it is said, *that all Adams posterity by his fall were become plain reprobates, and cast awayes, being perpetually damned, to the everlasting pains of hell fire.*

5. When it is said, *that it is not to be born with, but a great shame, for an honest man to beat his maid servant, though she be a bond servant.*

The 36 Article of Religion. Touching the book of Consecration of Archbishops and Bishops, and of ordering Priests and Deacons, is not to be allowed, nor acknowledged, to be agreeable to the word of God. For

1. Not one Minister of fourty, doth know what that book containeth, nor how to come to the sight of it.

2. It doth not (whereas that Article saith it doth) contain all things that are necessary, but omitteth sundry things which (by the ordinance of God) ought to be observed in the ordination of Ministers. For

1. The examination of the life and learning of the Deacon and Priest, is committed onely to the Arch-deacon.

2. The voices and consent of the people over whom the Minister is to be set, is not (by this book) required to his election and calling.

3. The ordination of the Deacon by imposition of hands is permitted to one man, viz. the Bishop.

4. The Priest receiveth in his ordination no authority to govern the flocke and exercise the discipline of Christ, but

but onely to preach the word, and administer the Sacraments.

3. Some manifest untruths are avouched in it, (whereas the Article saith, it hath in it nothing that is of it selfe ungodly. As

1. When it is said *that it is evident to all men diligently reading the holy Scriptures, and ancient writers, that from the Apostles times, there have been these orders of Ministers in Christs Church, viz. Bishops, Priests and Deacons.*

2. Where it is said, *that this realm hath received the discipline of Christ, as the Lord hath commanded,* whereas God hath commanded there should be governing Elders, to exercise the discipline of Christ in each Congregation, which our realm hath not as yet received.

3. Where it is said, *that God did inspire the holy Apostles to chose St. Stephen into the order of Deacons, which is mentioned in this booke,* and that the Deacons then to be ordered, are called to the like office and administration that Stephen was called unto.

4. Some places of holy Scripture are perverted in it. As

1. When Acts 6. & 17. is applied to warrant the ordination of our Deacons.

2. When the Bishop is appointed, in the ordering of a Priest, and the Archbishop in the consecrating of a Bishop, to use these words, *receive the holy Ghost, as our Saviour did at the sending forth of his Apostles.*

5. It containeth sundry Popish errors and superstitions, whereas the article saith, *it hath in it nothing, that of it selfe is superstitions.* As

1. That it alloweth and establisheth the offices of Archdeacons and Archbishops.

2. That Deacons, Priests, Bishops, and Archbishops, are made severall orders, and degrees of Ministry.

3. That the Minister of the Gospel is usually called Priest.

4. That it ordaineth an office of Deaconship with charge to read Homiles, preach the word, and administer Baptisme.

5. That the Lords Supper is dignified above Baptisme, and



confirmation above both, when the Deacon is permitted to Baptize and not to administer the Lords Supper, the Priest to minister both Baptism and the Lords Supper, the Bishop only to confirm.

6. That private and secret prayer is preferred before publick, and that in a publick place and action. *For the congregation is desired (even in the midst of the solemn action in ordination of a Priest) secretly in their prayers to make humble supplications to God for the foresaid things. For the which prayers there shall be a certain space kept in silence, that done, the Bishop is appointed to pray again.*

6. Sundry things in it are absurdly spoken, and directly against that which is done and practised (and to speak so specially in so holy and solemn an action, is a wicked thing.) As

1. When in the ordination of a deacon it is said, *take thou authority to preach, if thou shalt be called thereunto.*

2. When both in the ordination of the Deacon and of the Priest the Bishop requireth the congregation to deliver whether they can say ought against the party to be ordained, where as it is well known that the Bishop useth seldom or never to give orders in a publick congregation, and if he doth at any time, it is in such an one, where the people is altogether unacquainted with the conversation of them that are to be ordained

3. When the Priest is asked *whether he will give his faithful diligence alwayes to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded,* whereas it is well known that no Minister is allowed to exercise the discipline of Christ, as the Lord hath commanded.

And these faults there are in that Book of Ordination which is of the last edition and most reformed. In the former edition (which seems by the words of the 36 Article to be, that we are required to subscribe unto and which it may be some of the Bishops doe still use) there are other corruptions. As

1. That the Cope, Albe, Surplice, Tunicle and Pastoral staff are appointed to be used in ordination and consecration.

2. That the oath of Supremacy is thus concluded, *So help me God and all Saints, and the holy Evangelists.*



So much touching the Prayer-Book and its appurtenances the ceremonies against which the Lincolnshire Ministers seem only to engage, touching forms of prayer in general, enough has been said by divers, and against this form, enough by these, in a word, light has done its part once and again, if we abide by the Garlick and Onions still, the wound is on our wil, not on our understandings, which must be the work of a divine hand to heal: The truth is, spiritual worship is hard worke, and this well accommodates to flesh and blood, no wonder we are so loth to leave it, Two objections are (notwithstanding all that has or may be said) in the mouths of many: — 1. Let them that dislike this make a better, to which this whole discourse seems to reply, first mend your old, and that may prove as hard a work as to make a new: — But 2. Others tell us, the business is not tant: that we should be so violent for, or against, our difference is not much, let us have a little of our principles and we may soon agree, this objection is well framed, and better answered, in that convincing piece Smectymnus. Page 63.

And whereas they pretend, that they differ from us only in a Ceremony or an Organ-pipe, (which however is no contemptible difference) yet it will appear that our differences are in point of a Superior Alloy. Though this Remonstrant braves it in his multiplied queries. *What are the bounds of this Church? what the distinction of the professors and Religion? what grounds of faith? what new Creed do they hold different from their Neighbours? what Scriptures? what Baptisme? what means of Salvation other then the rest?* yet if he pleased he might have silenced his owne Queries: but if he will needs put us to the answer, we will resolve them one by one.

First, If he ask what are the bounds of this Church? we answer him out of the sixt of their late founded Canons: where we find the limies of this Prelatical Church extend as far as from the high and lofty Promontory of Archbishops, to the *Terra incognita* of an, &c.

If what *Distinction of professors and Religion*; we answer, their worshipping towards the East, and bowing towards the Altar prostrating themselves in their approaches into Churches, placing

placing all Religion in outward formalities, are visible differences of these professors and their Religion.

*If what new Creed* they have, or what grounds of Faith differing from their Neighbours? we answer, Episcopacy by divine right is the first article of their Creed, absolute and blind obedience to all the Commandements of the Church (that is, the Bishop and his Emissaries) election upon faith foreseen, the influence of works into *Justification*, falling from grace, &c.

*If what Scripture* we answer, the Apocrypha and unwritten Traditions.

*If what Baptisme?* a Baptisme of absolute Necessity unto salvation, and yet insufficient unto salvation: as not sealing grace to the taking away of sin after Baptisme.

*If what Eucharist?* an Eucharist that must be administered upon an Altar or a Table set Altar-wise, railed in an Eucharist, in which there is such a presence of Christ, (though *Modum nesciunt*) as makes the place of its administration the *throne of God*, the place of the *Residence of the Almighty*; and impreseth such a holiness upon it as makes it not only capable, but worthy of adoration.

*If what Christ?* a Christ who hath given the same power of absolution to a Priest that himself hath.

*If what Heaven?* a Heaven that hath a broad way leading thither, and is receptive of drunkards, swearers, adulterers, &c. such a heaven as we may say of it, as the Indians said of the heaven of the Spaniards: Unto that heaven which *some of the Prelatical Church* living and dying in their scandalous sins, and hateful enormities go to, let our soules never enter.

*If what means of Salvation?* we answer, confession of sins to a Priest, as the most absolute, undoubted, necessary, infallible means of Salvation.

Farre be it from us to say with this *Remonstrant*, We do fully agree in all these and all other Doctrinall, and practicall points of Religion, and preach one and the same saving truths. Nay, we must rather say as that holy Martyr did, *We thank God we are none of you.*

Nor

Nor do we because of this dissension fear the censure of uncharitableness from any but uncharitable men. But it is no unusual thing with the Prelates and their party, to charge such as protest against their corrupt opinions and ways, with uncharitableness and Schisme, as the Papists do the Protestants: and as the Protestants do justly recriminate, and charge that Schisme upon the Papists, which they object to us; So may we upon the prelates: And if *Austin* may be judge, the Prelates are more Schismatics than we. "Whosoever envy those that are good, and seek occasions to exclude and degrade them, and are so ready to defend their faults, that rather than they will leave them, they will devise how to raise up troubles in the Church, and drive men into conventicles and corners, they are the Schismatics."

*To all which for a close, we shall make bold to borrow one short Query of theirs ; Page 65. Whether that assertion, No Bishop, No King; and no Ceremony, no Bishop; be not very prejudicial to Kingly Authority? For it seems to imply, that the Civil power depends upon the Spiritual, and is supported by Ceremonies and Bishops.*

*But with Bishops we will not be too bold, for, for ought we know, they may prove their function JURE DIVINO.*

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FINIS.